

# The Ansgar Lutheran

JUN 16 1966

## Not My Will

I cannot say,  
Beneath the pressure of life's cares today,  
I joy in these;  
But I can say  
That I would rather walk this rugged way  
If Him it please.

I cannot feel  
That all is well when darkening clouds conceal  
The shining sun;  
But then I know  
God lives and loves; and say, since it is so,  
"Thy will be done."

I cannot speak  
In happy tones; the teardrops on my cheek  
Show I am sad;  
But I can speak,  
Of grace to suffer with submission meek  
Until made glad.

I do not see  
Why God should e'en permit some things to be  
When He is love;  
But I can see,  
Though often dimly, through the mystery,  
His hand above!

I do not know  
Where falls the seed that I have tried to sow  
With greatest care,  
But I shall know  
The meaning of each waiting hour below  
Sometime, somewhere!

I do not look  
Upon the present, nor in nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book,  
And I can wait.

I may not try  
To keep the hot tears back, but hush that sigh,  
"It might have been,"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond, "Amen."

F. G. Browning



## News and Notes

**The Pope, the Anti-Christ.** Sometime ago we carried a news item that the Lutheran Church—Missouri Synod had reversed its position on whether the pope is the Anti-Christ or not. Our news source had it that the Mo. Synod at its recent convention by resolution decided that it no longer holds that the pope is the Anti-Christ. A Mo. Synod pastor called our attention to this item saying it was not correct. We contacted Dr. M. F. Kretsmann, the Secretary of the Mo. Synod, for information, and he informs us our news story was incorrect and that the Mo. Synod affirmed its position with only 8 negative votes, that the pope is the Anti-Christ. We are glad to make this correction.

**Congregations that get The Ansgar Lutheran on the Church Paper in Every Home plan** are hereby informed that this plan means that all the families in the congregation must receive a copy of the paper in order to be eligible for the reduced rate of \$2.00.

Of course the words "all members" must not be taken to mean that if one family by mistake has been left off the list that you are not eligible. Names may be forgotten. New members are received and it may take some time before these names are put on the list. Let me give an example. At Spencer we received 162 subscriptions. Right now we should receive 166. This is a matter that will be taken care of. Some have left. Their names will be cancelled and others inserted.

But if some congregation uses this plan and enters only 50 or 75 per cent of its families it is not fair. Please keep checking your subscription lists. All you need to do is write the Publishing House for a list of your subscribers and you can check that over against your membership list.

**San Francisco, Calif.** Ansgar congregation during the summer months has had our church repaired and renovated. The spire, roof, windows, etc., were repaired during the early part of the summer and right after Whitsunday the interior work was started. The walls are finished in the same colors as The Ansgar Lutheran (green and white), the entrance and the narthex

are finished in light green, and the walls in church proper, as well as the altar section, have natural white plaster without any color added. The new rugs, covering the entire church, are pure wool green frieze. The church has never before been so light and so beautiful. It looks anything but modern; it is held in the beautiful, old New England style, which is far too little appreciated by people in the present generation.

The cost of the project was at first estimated at 7,000 dollars, but it ran somewhat higher; however, the money was all secured before the work was started.

After nine Sunday services in the Sunday school room the first service in the finished church was held on August 9th. On that Sunday the sermon was delivered (in English) by Rev. Kragh-Schwarz, Pastor at St. Olai church in Helsingør, Denmark. Rev. Schwarz is on a study and lecture tour in America, having been invited by the National Lutheran Council. He will shortly be speaking to the faculty and students at the seminary in Blair.

**Humboldt, Ia.** On Tuesday night August 11, the Brotherhood and Dorcas Ladies had a farewell party on Mr. and Mrs. Rasmus Rasmussen and family at the church parlors. The program began with scripture and prayer by Rev. Wesley Anderson and several songs were sung by different parties. Talks were given by some of our people.

The Rasmussen family is moving to California to make their home there. We will surely miss them at our church on Sunday and at our Ladies Aid. But we wish them God's blessing in their new home.

Lunch was served by the ladies.

### NOTICE

The Dana College library committee in its effort to enlarge and improve its magazine holdings is seeking back issues of the following magazines: **Literary Digest, North American Review, Review of Reviews, World's Work, Saturday Review of Literature, Time, Newsweek, U. S. News, Yale Review, Harper's Magazine, and Scientific Monthly.** If you have back issues of any of these magazines, (especially for the period 1915-1940) and if you are willing to dispose of them, kindly com-

municate with Miss Aagot J. librarian, within the next two or three weeks, indicating just what you have. If you can assist the committee in this matter, you will be helping the Dana Library materially.

Dana Library Committee

**Mr. P. A. Magnussen** has resigned because of the health of his family. He has moved to Colorado. We understand he has purchased a Ben Franklin store there. We shall miss this kind, efficient manager.

**Illinois District W. M. S.** The Illinois District W. M. S. meetings were held at McNabb, Illinois, on Friday, September 18 in conjunction with the District Convention. All W. M. S. groups are urged to send delegates.

**Brooklyn and Oregon, Wis.** The joint-parish of the Brooklyn Lutheran and the St. John's Lutheran Churches has recently completed a month's Daily Vacation Bible School, two weeks at each church. The total enrollment of the Brooklyn Lutheran Church was 100 pupils this year, which was double the enrollment of 1952. Our staff included 7 teachers and our average attendance was 52. Twenty-eight pupils received perfect attendance certificates and were honored as missionaries. Pupils who qualify as a missionary, a pupil who brings another pupil and enroll in the DVBS. As a mission project, we raise money through daily offerings, to furnish equipment for the new parish education unit at Ebenezer Lutheran Church in Oaks, Oklahoma. A total of \$40.83 was raised.

At St. John's Lutheran Church in Oregon, we also had a very successful Vacation Bible School. Our total enrollment reached 133 pupils, which compares very favorably with last year and we too had a similar mission project, furnishing equipment for the parish-education unit at Oaks. The total raised was \$78.40. Our staff in Oregon, including Luther League workers for the regular teachers, was 12 teachers and 10 instructors. Some sixty pupils qualified for perfect attendance certificates and we also had 15 missionaries.

If we were to list the measurable accomplishments of these two Vacation Bible Schools the following would be a partial list:

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**THE ANSGAR LUTHERAN.** Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

**P. A. Magnussen, Business Manager.** Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00 per year in advance. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff Street, Cedar Falls, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1917. Post Office at Blair, Nebr., under Act of March 3, 1879.

**REV. JOHN M. JENSEN, Editor**  
321 E. 8th Street  
Spencer, Iowa



# When John Goes to College

By O. V. Anderson

Hall will soon leave for college. For seventeen years the world has had three major points of reference—himself, his church, and his school. These three points have been closely related, and John has moved rather steadily and confidently from one to another. Already, however, his high school ties have been broken. In another two weeks, two months, two years will the bonds of home and church also be broken by the pulsating and exciting life in the world of higher learning?

The answer to that question depends, in no small measure, upon John's educational growth as a Christian from childhood to late adolescence, and upon the concern of his home congregation that his growth in grace and loyalty to the Church will continue after he arrives on campus.

It is well known that the college or university experience disturbs the faith of many students. Basically, this is the result of two factors—new learning and new freedom. The horizons of knowledge are pushed back so far in so many directions that the childhood faith of many students cannot take the strain. The new learning breaks the traditional molds of belief, and the new freedom is drawn that the Christian Faith is either irrelevant or irrelevant.

There is the new freedom. For the first time John is really on his own. The pressures to conform are removed. Majority opinion is in the saddle in dormitory and fraternity life, and that opinion often stands in opposition to the sanctions of home and church. Even in the church colleges, the world of higher learning is a secular world in which God is an unnecessary hypothesis and Christian standards of morality are absent in extracurricular life.

One exception is, as stated, if John Hall goes to a college near his own Lutheran Church. Here, as a rule, the pressures of his faith and behavior will be much less distant than they would if he attended a private or public school. The whole life of a Lutheran college—academically, socially, as well as spiritually—is set within the framework of Christian faith. The normal pressure, conformity can be an asset rather than a liability to John because the majority of the students have come from Christian homes. This is not to say that the college campus is utopian, but it is to say that there is on such a campus a clearly recognizable predisposition toward the Gospel.

What if John goes to a mammoth state university where there is no chapel, no chaplain, no Department of Religion, where only perhaps twenty percent of the faculty are Christian, where the administration tolerates atheism and professes none? Will his home-grown, nurtured faith sustain him? Will his loyalty to his standards remain unshaken?

The answer to these questions will depend upon whether John's training received in home and church is adequate to the challenges which he must face in the new scene. For, when John enters the university life, he, but the parish education program of his home church, will be on trial. Has he really grasped the significance of the Gospel? Does he really know God so that through it God speaks to him and to his generation? Have the great ecumenical creeds of the past come alive for him? Has he understood the meaning of Jesus's mission and the relevance of her message to the political, and economic upheavals of today so that

he can make that Gospel relevant to those academic disciplines with which he must seriously come to grips? Withal, does he have a dynamic faith, an expanding and a growing faith, a faith that is surely grounded in Jesus Christ, the Incarnate Word, rather than in an outmoded or to-be-outmoded cosmology, geology, or psychology?

Christian education should be a continuous process from earliest childhood to maturity so that each stage of development can be constructively related to preceding stages. One of the most critical questions which can be asked of any parish education program is this: Can college men and women build upon it, or must they discard much of what they have learned and begin all over again?

Furthermore, an effective parish education program must do far more than transmit knowledge, important as that function is. It must transform life. Not only must it communicate standards of ethical action, but it must teach youth how to live in creative relationship to Jesus Christ, the living Lord of life—even of college and university life.

If John Hall has been a member of a parish where Christian education has meant these things and more, blessed is he for in his case the probability is that the anchor of faith will hold throughout his campus life. His church has equipped him to negotiate successfully the trials and temptations which are certain to beset him, to a greater or lesser degree, in the world of higher education.

That is not the end of the matter, however. John may still turn out to be a casualty unless his parish church follows him to the campus. Let's see what this implies.

The National Lutheran Council has officially designated representatives at 600 colleges and universities to reach the more than 100,000 Lutherans enrolled in these institutions. These representatives are committed to a campus ministry and program which has as its objective the integration of a person's total academic experience in terms of the Christian Faith, so that the Truth of Christ becomes relevant to each discipline, to education as a whole, and to every aspect of life. **These representatives—these campus pastors and counselors—need the wholehearted cooperation of the parishes from which the students come.** Such cooperation can be spelled out as follows:

1) **Referral:** Send John's name to the campus pastor or counsellor representing the National Lutheran Council at the school where he has enrolled. The name and address will be found in the Directory sent to all N.L.C. pastors each summer.

2) **Orientation:** Before John leaves for college, the pastor should counsel with him regarding the campus to which he is going, giving him the name and address of the campus pastor or counselor and urging John to attend church regularly. Upperclassmen from the parish enrolled at the same school should be introduced to John and asked to assist John by accompanying him to the campus church and Lutheran student activities.

3) **Correspondence:** If John receives the bulletin, monthly church paper and an occasional letter from his pastor, his interest will be maintained in the life and activities of the Church.

4) **Holidays:** When John comes home for vacations, invite him along with all the college students to an informal get-together to share experiences. An opportunity

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## Room...Room...Room

By Emery L. Petersen

The enthusiasm we can work up for a school picnic, or a family outing or reunion is somewhat amazing when compared to the enthusiasm we work up for the Church and for faith in Christ. I say amazing especially when we think of all the involvements and the rewards for the effort.

One wonders why there is a difference in the degree of enthusiasm for these different things. Why is it easier to get people to come to a birthday party than it is to come to church? Why is it easier to invite and get people to join a social organization than it is to join the church? Is the fault with the people who do not come to church or with those who do come?

Why is there a difference of degree of enthusiasm between the church and some secular organization?—for I believe there is.

Is it because we take the success of the church so much for granted that we do not feel the need of the urgency of inviting people to it? Or is it because we know that God's Word, when proclaimed, will not be returned void? Or is it because we are not convinced of all men's need for Christ and the Church with its message of salvation?

We know the Word of God. We know that Christ has proclaimed His victory, and the eventual second coming. But that does not mean that the Church, the individual congregations will continue to grow and glorify God if we the individual members do nothing about it. If we do know the Word of God we will also remember the word of Jesus: Go and invite. Bring people into the knowledge of the Kingdom of God.

Or has the Church given the wrong impression to its members? Do we feel that it is none of our business to bring others into the Kingdom of God? While we definitely know that if we want company for dinner we have to invite them, if we want a picnic we have to work it up, if we want a successful organization we have to go out and solicit members. We make it our business to do these things. We have the command of God that it is our business to invite others into the Church.

There is a certain amount of ego in each one of us, and when we are giving an invitation that is rejected we often suffer a setback to our enthusiasm for the task. But let us say you are planning a dinner and you decide upon a day and send the invitations. But you soon find that some of your guests have legitimate excuses and cannot come that day. Do you get angry or discouraged and decide to give up and never ask them again? Usually we just set another day that meets with their schedule and have our dinner.

We do not let refusal stop us in most of the things we do, in fact often it is a challenge to do better. We should not let it enter in the picture of our work in the Kingdom of God.

Our efforts must be enthusiastic, continual, sincere and prayerfully executed. For there is yet more room in the Church and in the Kingdom of Heaven. We are not in a position either to decide to stop inviting anyone for we have not the judgment of God. We cannot tell when and if a person has sinned against the Holy Spirit.

We are reminded of the text of the man who prepared a great feast for his friends and having invited them continued to make plans and preparations for the serving of that meal. Then, as the custom was, just prior to the serving of the meal he sent his servant to remind the

friends of the invitation, of their acceptance of that invitation, and that the dinner was now ready.

Instead of coming, without any warning, without the politeness to have sent a note stating they would be unable to make the feast because of recent circumstances, they began with one accord to make excuses. Note that they did not give reasons, they made excuses. All were too busy. One had to get married, one had to look at a farm he had bought, one had to go after some oxen he had purchased. They all began to make excuses.

When the servant told his master the score the master became somewhat perturbed. And he tells the servants to go into the highways and hedges and constrain people to come to the feast. There is need of urgency for the meal has been prepared. It must be eaten at once or it will be too late.

But notice the master did not cancel the meal. He merely changed the address on the invitations and constrained, begged, almost forced the people to come. Instead of calling the whole thing off he in all urgency went out and brings others into the feast.

There has to be on our part a realization of the urgency of man's need for faith in Christ. For until we truly realize this urgency we will do nothing about it but sit back and patiently wait for time to pass.

If there is a difference between the urgency of the solicitor for Red Cross funds and the solicitor of members for Christ the fault is not with the people who do not go to church, but with the people who do go to church.

I believe that the urgency of your campaign for Christ may not be seen among men as much as it is felt. Your urgency will find expression in your prayer life, in praying for the salvation of souls. It will be felt as the Holy Spirit works in their hearts and as He directs you in what to say and when. You will not win many souls for Christ by taking a man by the ear and dragging him to church, but you will win souls for Christ through prayer and through constant and earnest invitation through an example of Christian living and Christian faith that others will want to emulate. To possess Christ as Savior is supreme in the Christian life.

"When Abraham Lincoln lay dead, as a noble person, a woman has it, a colored woman entered the seemingly endless queue of persons seeking to have a last look at the countenance that Edwin Markham called 'That tender, tragic, ever-changing face'. She inched forward with this line of steadily extending mourners. Finally after hours of that her patience was rewarded. She was lifted up into her arms a kinky-headed little five-year-old boy, held him well up in her arms, put her hands on his head, rotated it in the direction of Lincoln's face and depressed it so that the focus of the little fellow's eyes would be on the face of Lincoln. And then she said, 'Take a long, long look honey . . . He died for you'."

If I understand Christianity rightly it is this: A feast has been prepared for us, and for all men. Christ is seated upon the cross that we might live. He has ascended into heaven there to prepare a place for us. But if we are to have that place we are to accept Christ as our Savior. And if we accept Him as our Savior we are going to insist upon sharing Him with others that they too may partake of that heavenly feast. For there is yet room around the table of Jesus Christ in the Kingdom of Heaven. There is urgency that we invite now, at once and continually.



bably appear. (1) Regular giving, in which everyone participates, can reach surprising total: \$.80 per pupil in Brooklyn, \$.75 per pupil in Oregon. If both pupils and teachers act as missionaries, the school can expand beyond immediate expectations. (3) Regardless of how pressed the church for funds, because of present build- ing programs, we can give to our missions and to their respective proj- ects.

Roland H. Hansen

## JUNIOR AND SENIOR LAKE OKOBOJI BIBLE CAMPS

By Ann Harms—Dana College

To an outside visitor at the Lake Okoboji Junior Bible Camp on Sunday evening, July 26th, the most im- portant event of the camp would have been the registration total of 180 camp-

ers. For the 180 campers and the fifteen staff members and counselors, howev- er, the registration figures soon be- came unimportant next to the really important accomplishments of the camp. These really important accom- plishments include some major changes as well as some minor, and insignifi- cant to some, events.

Outstanding in this year's program was the new counseling program. Ten counselors, four men and six women, were responsible for their assigned group of either boys or girls. These counselors held private room devotions in the evening with their groups, and were in charge of their groups during recreation and swimming periods. For that week, so important to the 8 to 12 year-old campers, many away from home for the first time, the counselors acted as fathers and mothers to their group.

The recreational activities included archery, softball, calisthenic basket- ball, volleyball, games, and swimming. All participated in enthusiastically.

Morning classes were divided into three groups according to ages. A rotation plan was used for the class periods. The children were attentive, and the classes were interesting. Pas-

tor Einar Olsen, assistant director, and Mrs. Olsen, of Neola, Iowa, and Mrs. Lund were the instructors. Ann Harms of Dana College acted as camp secre- tary.

There are so many things that could be included in the camp life—the bugle in the morning and evening, the camp fires, the scenic cruise, evening devo- tions, the religious films—but the most significant is the request by a child of his counselor—"Teach me to pray." Because of that plea we have the jun- ior Bible camp—that search is the most important, and registration figures be- come dimmed next to it.

Silence and reverence after the com- munion and candle-light service Sat- urday evening, August 15th, typified the attitude of the Senior Bible camp- ers at the Lake Okoboji Bible camp, held from August 9th to the 16th.

The guest speaker of the camp, Pas- tor E. Erpestad of Augustana College, Sioux Falls, South Dakota, has had a wide experience with working with young people, and his daily studies in I John and his evening talks were in- spirational to the campers.

"Remember Jesus Christ" was the camp theme, with the daily topic di- visions of "In Your Heart," "In Your Home," "In Your Work," "In Your School," "In Your Church," "In Your League." Topic introductions were given by Pastor C. M. Videbeck of At- lantic, Iowa, Pastor V. Carlsen, the camp director, of Council Bluffs, Iowa, Pastor G. Robertson, of Royal, Iowa, the synod's new Youth director, and Pastor A. Sorensen, the assistant camp director of Graettinger, Iowa, and the Iowa District League president.

Other staff members were Mr. Ed Eskildsen, of Trinity Seminary, direc- tor of music and devotions and assist- ant dean of men, Mrs. Donald Olesen, of Graettinger, Iowa, arts and crafts, Mr. Roy Jessen, Council Bluffs, recrea- tion director, Mr. Donald Olesen, Graettinger, dean of men, Miss Ann Harms, Dana College, dean of women and Miss Lois Petersen, Exira, Iowa, assistant dean of women.

There are many things that the sen- ior camper will remember—Pastor Erpestad's messages, the choir, Friday

evening's banquet, the night swim and watermelon feast, the film, "God and the Atom," the softball games with the Walther League camp, and the good will between the camps, the boys serenading the girls' dormitory, and the girls singing to the boys' dormitory. But for the spirit of the week the camper will remember the solemnity of the candle light service and Holy Communion on that Saturday evening.

## LPH BOARD MEETING

The dedication service for the new Lutheran Publishing House building will be held on Sunday, September 13, 1953, with a meeting of the Board of Directors planned for the following day (Monday). The operating com- mittee of the Book of Books Store will meet in conjunction with the LPH Board, on September 14th.

Olivet Lutheran Church, Los An- geles, Calif. extended the right hand of fellowship to her eight newly con- firmed members at a recent Sunday evening gathering. Those being hon- ored were Anda Abele, Carol Johnson, Karen Soe, Herbert Grotheer, Valdis Jaunzemis, Gerald Eckardt, Robert Migeot, and Carl Schafer. Following a pot-luck supper which assumed al- most Smorgasbord proportions, Pastor Girtz introduced each of the young confirmands seated around him with word sketches of their more endearing characteristics. In searching for words of welcome, President of the Luther League, Tom Jacobs, dug deep down in his heart for words of understanding, encouragement and counseling. Karen Soe, representing the confirmation class, brought words of thanks first to Pastor Girtz for his kind and patient instruction, then to the League for ar- ranging so fine a reception and finally to the congregation for the gifts of Pocket New Testaments and for the camperships which would allow the class to attend Bible Camp in a group.

Pastor Girtz and the President of congregation, Emanuel Jensen, in their talks to the confirmands and their friends stressed the need of the confirmands for the church and the church's need for them and expressed the hope that the bonds of love so evi- dent at this "family affair" might bind

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## WHEN JOHN GOES TO COLLEGE

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should be given for these students to present a pro- gram to the Luther League and other church groups.

5) **Prayer:** John's pastor and his congregation should remember him and all the college young people in per- sonal and corporate prayers. After all things, humanly speaking, have been done on behalf of the campus adven- turer, then let his Christian friends at home commit him to the loving care of the Heavenly Father.

The end of the matter is still not yet! Some day John Hall's college or university education (interrupted, prob-

ably, by a hitch in the armed forces) will be completed. He will return home and become involved in Dad's busi- ness or perhaps hang out his own professional shingle. Let his pastor or the church school director see to it that he is also involved again in the life and work of the congregation. As he enters upon his vocation and begins to set up his own home, John will need the continuing ministry of his Church. The Church will need and de- serves to receive his dedicated service and to benefit by his leadership which has been made wiser and stronger by his pilgrimage in the academic world.



## BY THE FIRESIDE

### PRAYER

Lord of the quiet heart, who knew the sound

Of raging streets with anger loud,  
Yet walked serene in faith that saw  
Beyond the blindness of the crowd—  
Help us find the even way  
Through all the clamor of this day.

Lord of the gentle eyes, who saw the bright

Spear points beneath Thee gleam and toss,  
Yet heard with tenderness the thief's  
Faint cry for mercy from his cross—  
Remember us, that we may hear  
The whispered hope, the accent near.

Lord of the steadfast will, whose vision clear

Saw the travail of the years,  
Beyond which lies the world to be  
That knows no human wrath or tears—  
Help us to see with eyes unsealed  
The harvest that the years shall yield! Amen.

—Author Not Known

### KNEEL DOWN

In a church at Copenhagen stands the famous statue by Thorwaldsen, picturing in marble the world's Saviour in the very act of extending the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

A great scholar came from afar to see this statue and surveyed it critically. What he saw did not seem to satisfy him.

A little child, noticing his disappointed face, made bold to address him. "You must go close to it, sir. You must kneel down and look up into His face."

The stranger followed the advice of the child and kneeling there was rewarded by a view of the sculptured face of the Christ so melting in tenderness that it greatly touched his heart.

Ah, how impossible it is to come to Christ with pride and the spirit of haughtiness!

—Edgar DeWitt Jones

### A LAST PRAYER

If I have helped a child, may he  
Be mindful in his prayers of me;  
If I have helped a man, I pray  
That he may pray for me that day  
When I advance with faltering feet  
To show my final Balance Sheet.

—Sir Leo Page

### HOW IT WAS DONE

Elihu Root tells a story about himself and his efforts to correct the manners of his office boy. One morning, the young autocrat came into the office and, tossing his cap at a hook, exclaimed abruptly, "Say, Mr. Root, there's a ball game down at the park, and I want to go down."

Now the great lawyer was willing that the boy should go, but he thought he would teach him a little lesson in good manners.

"James," he said, "that isn't the proper way to ask a favor. Now you sit down in my chair and I'll show you how to do it properly."

The boy took the office chair, and his employer picked up his cap and stepped outside. Then he opened the door softly, and, holding the cap in his hand, said quietly to the small boy in the big chair, "Please, sir, there is a ball game at the park today, and if you can spare me I would like to get away for the afternoon."

In a flash the boy responded, "Why, certainly, Jimmie; and here is 50 cents to pay your way in."—Pathfinder

### NANCY'S REPERTOIRE

By Johanne D. Wandborg

A farewell dinner was held at a popular restaurant for a young mother and her three children, Linda, Nancy and Steven, who had gathered with friends before her departure for Japan where she would join her husband who is in the service of his country.

There was an air of gayety as the orchestra played request numbers for the guests. Not to be outdone by the oldsters, four-year-old Nancy asked the leader if he would play "Jesus Loves Me."

A half hour elapsed, the guests were busy eating their dinners and the orchestra leader came over to the table where Nancy was sitting and said to her, "You know this isn't a suitable place for your song, but if you and your sister will come over to the piano, I will play your request number very softly, just for you."

There was silence as the subdued strains of the hymn and the child's sweet voice were heard above the din of the dining room. Little Nancy was singing her own request number with all the faith and trust of a little child.

A burst of applause followed the singing. Somehow there seemed to be a different spirit among the diners because of a child's witnessing.

—The Lutheran

### HOW TO KEEP ONE'S AGE BACK

An 80-year-old Hungarian countess, "resettled" in Lincoln, Nebr., under the auspices of the Lutheran Resettlement Service, insists on paying her own way, sending a check toward her inland transportation bill. She teaches English to other displaced persons, works in the laundry and in the dining room of the Tabitha Home, Lincoln, and makes speeches in nearby cities. At the age of 75, the countess fled from the Communists to the western part of Austria, where she earned her living by carrying wood from the forests and chopping it, washing and rinsing laundry in mountain brooks, and helping other people with their housework. Later on, she got a job as a governess, then taught English and French to Austrians, walking 8 to 12 miles daily. "I believe one can keep age back—if one's spirit is strong," she says.—  
Women in the Church.

### A CASE FOR A REFUND

The man who called at the parsonage looked as though he had something on his mind. "I just came to ask you," he said, when the minister inquired what he could do for him, "whether it is right for any person to profit by the mistakes of other people?" "Most certainly not," replied the minister.

Then the face of his caller brightened as he held out his hand, saying, "Then if that is so, perhaps you'd like to return the ten shillings I gave you last October for marrying me?"

### CATLIKE

A cat may look at a king, if she is interested in royalty. But when pussycat went to London to visit the Queen, she saw nothing but a little mouse under her chair. An apologue, I have long thought, of the 'practical man,' who all his life sees only what he can make use of, and misses all the rest."

—Dean Inge

The important man was about ready for his speech when a news photographer was observed jockeying for a vantage point, for an action shot.

The chairman, fearing that the speaker would be annoyed, called the photographer and said: "Don't take his picture while he is speaking. Shoot him before he starts."



# ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged	22158.75	2397.90	6983.10	2780.84	5509.30	1332.85	615.63	2539.13
Altown, Wis., Milltown Luth. Church	100.00	25.00	50.00		25.00			
Blair, Wis., Chaplain and Mrs. Gilbert A. Jensen in memory of Alfred Nielsen, Fresno, Calif.	5.00				5.00			
Minneapolis, Minn., L. B. I. for Rev. A. R. Petersen	8.33							8.33
Blair, Iowa, Immanuel Luth. Church	150.00		150.00					
Blair, Nebr., Mr. and Mrs. Nels Nygaard in memory of J. Will Jensen, Plainview, Nebr.	2.00			2.00				
Blair, Wis., Our Savior's Ev. Luth. Church	1500.00		1500.00					
Blair, Calif., from a friend	25.00				25.00			
Blair, Calif., Mrs. Elsie Petersen	30.00		30.00					
Blair, Calif., Our Savior's Luth. Church	125.00		60.00		20.00	20.00		25.00
Blair, Wis., Willing Workers: \$2 in memory of Henry G. Mathison, \$2 in memory of Mrs. John Bille, \$2 in memory of Mrs. R. M. Anderson and \$2 in memory of Elwynn Benner	8.00				8.00			
Blair, Wis., in memory of Henry G. Mathison: Mr. and Mrs. Harding Askev, Mr. and Mrs. Lloyd Matson, Mr. and Mrs. Harry Jorgensen and Mr. and Mrs. Don Hanson	4.00					4.00		
Blair, Wis., in memory of Henry G. Mathison: Mr. and Mrs. Clarence Robertson, Mr. and Mrs. Alfred Christensen and Uffe Jensen and Russell	3.00				3.00			
Blair, Wis., Mr. and Mrs. John C. Petersen in memory of Henry G. Mathison	2.00					2.00		
Blair, Mont., Mr. and Mrs. Christ Paulsen in memory of John C. Petersen, Sidney, Mont.	5.00				5.00			
North Hollywood, Calif., Valley Luth. Church	200.00	25.00	100.00	25.00	25.00			25.00
Lawrence, Kan., Westwood Luth. Church	200.00		100.00	25.00	25.00	25.00		25.00
Chicago, Ill., Golgotha Luth. Church	500.00	50.00	250.00	50.00	50.00	40.00	10.00	50.00
Indianapolis, Ind., First Trinity Ev. Luth. Church in memory of Mrs. Rev. H. P. Berthelsen*	54.50							54.50
Westby, Mont., members of Daneville Luth. Church in memory of Jacob Freund: Mr. and Mrs. Clarence Christensen \$2, Mr. and Mrs. Hans O. Hansen \$2, Mr. and Mrs. Roy Andersen \$10	14.00				14.00			
Blair, Wis., the Senior Ladies Aid of Our Savior's Luth. Church in memory of Pastor Holger Berthelsen	5.00				5.00			
<b>TOTAL</b>	<b>25099.58</b>	<b>2497.90</b>	<b>9223.10</b>	<b>2882.84</b>	<b>5719.30</b>	<b>1423.85</b>	<b>625.63</b>	<b>2726.96</b>

\* Indianapolis, Ind., in memory of Mrs. Rev. H. P. Berthelsen: Mr. and Mrs. S. C. Sorensen, Mr. and Mrs. Elmer Siersbeck, the Videbeck family, Mrs. Hansine Jensen, Mr. and Mrs. Robert Christensen, Mrs. Marie Jensen, Elva D. Olsen, Edna Olsen Brewer, Mrs. Ida Jensen, Mrs. P. C. Pedersen, Mr. and Mrs. C. H. Nielsen, Mr. and Mrs. Anker Siersbeck, Rev. and Mrs. H. Andersen, Mr. and Mrs. John Andersen, Mr. and Mrs. John Sorensen and Mrs. P. C. Moller. \$54.50 for the Pension Fund.

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	28688.75	2970.40	2650.95	2726.93	2264.71	130.93	172.00	17751.83	21.00
Altown, Wis., Our Savior's Luth. Church	49.75	24.87	24.88						
Blair, Ia., Helping Hand Society of Nazareth Luth. Church	10.00			20.00				10.00	
Blair, Calif., Mrs. Elsie Petersen	20.00								
Blair, Wis., in memory of Julia B. Anderson by her family	10.00							10.00	
Blair, Ia., St. Paul's Luth. Sunday School offering	9.07		9.07						
Blair, Ia., friends in memory of Mrs. Edw. Hendricksen, Royal, Ia.	18.00			18.00					
Blair, Wis., Emmaus Luth. Sunday School	72.58				72.58				
Blair, Calif., Trinity Luth. Church	18.88							18.88	
Blair, N. D., Mrs. Hans G. Hansen in memory of her husband	10.00				5.00	5.00			
Blair, Calif., Elim Luth. Sunday School	19.10							19.10	
Blair, Calif., St. Paul's Luth. Church	300.00							300.00	
<b>TOTAL</b>	<b>29226.13</b>	<b>2995.27</b>	<b>2684.90</b>	<b>2764.93</b>	<b>2342.29</b>	<b>135.93</b>	<b>172.00</b>	<b>18109.81</b>	<b>21.00</b>

Received with thanks. Blair, Nebr., Aug. 21, 1953. H. J. Hansen, Treas.

## NEWS AND NOTES

(Continued from page 5)

and strengthen them in their relationship to the Christ and the Church they had so publicly promised to serve.

Musical numbers were furnished by Helen Migeot who played "Adoration" as a violin solo and by Carol Johnson and Mrs. Marion Migeot who played a piano duet arrangement of "Jesus Savior Pilot Me" and "The King of Love Like a Shepherd Is." Luther League counsellors, Mr. and Mrs. Clarence Bremser, were in charge of the program, the congregational serving committee kindly took care of the serving, and the Olivet Evening Guild did the decorating of the tables.

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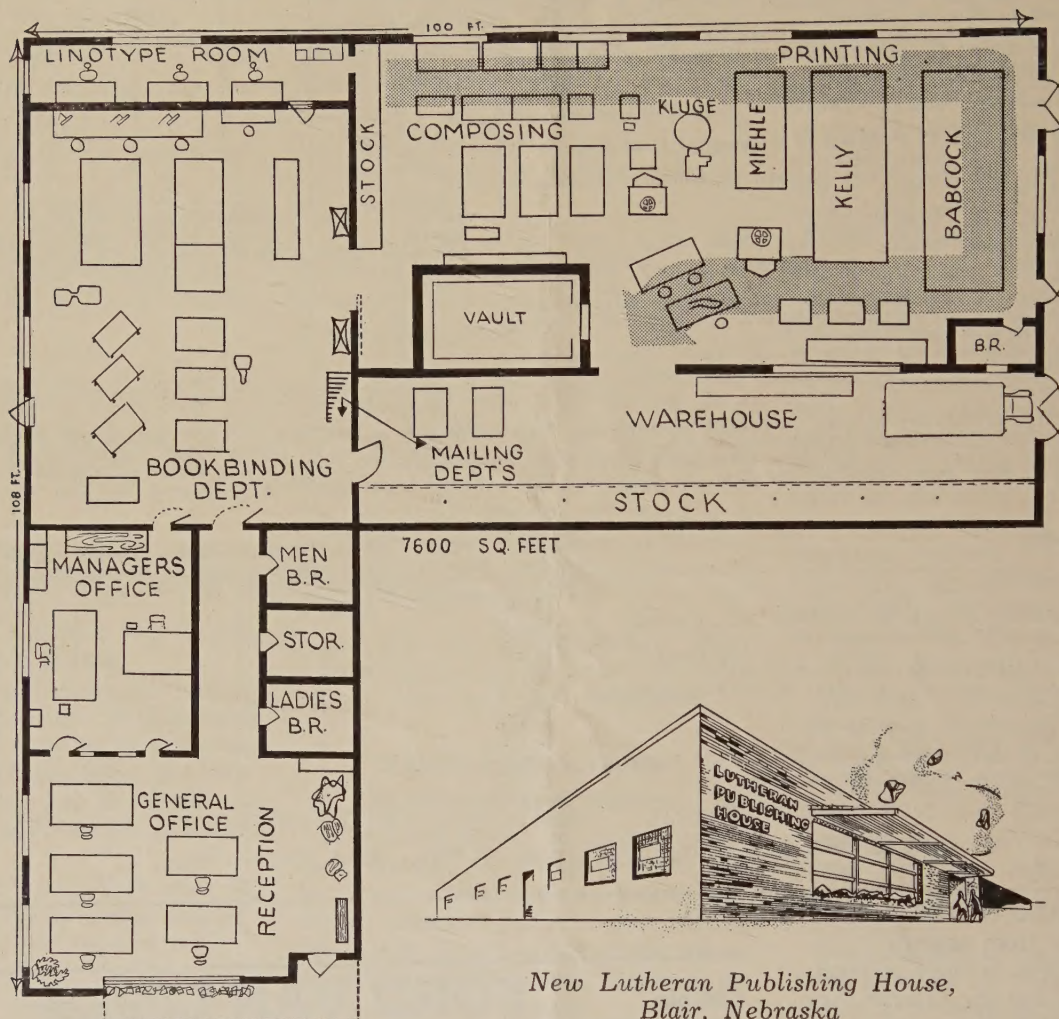


Attend  
the Formal

## Dedication Service

# Lutheran Publishing House

SUNDAY, SEPTEMBER 13, 1953, at 3 P. M.



New Lutheran Publishing House,  
Blair, Nebraska

### OPENING CONVOCATION

Dana College and  
Trinity Seminary

SUNDAY, SEPT. 13, 1953

8 p.m.

The Auditorium

Rev. Fred C. M. Hansen, *Chicago, Illinois*, will be in charge of the formal service planned for dedicating the beautiful new building, which replaces the old building destroyed by fire on February 15, 1953. Plan to attend the service and see our synod's fine new structure. Several pastors will participate in the service.

DEC 53

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